

# CHRISTIAN INTELLIGENCER

## AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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### THE PREACHER.

A SERMON,  
DELIVERED BEFORE THE MAINE CONVENTION  
OF UNIVERSALISTS, READFIELD, JUNE 24, 1829.  
BY SAMUEL BIBLECOM.

TEXT. "And the border went up by the valley  
of the son of Hinnom, unto the south side of the  
mountain—*the same is Jerusalem.*"—Joshua, xv. 8.

Scripture history and geography are interesting and important. The study of them serves to disentangle knotty questions in theology, which are always numerous in proportion as men are ignorant.—The valley of the son of Hinnom mentioned in the text as one of the boundaries of the tribe of Judah, and lying on the south side of Jerusalem, Christians have mistaken, so far as it is mentioned in the New Testament, for a place of torment called hell in a future state of existence.

I propose, first, to give a concise history of this valley; and secondly, to show the unsubstantial foundation on which the doctrine of a local hell in a future state of existence rests.

1. I propose to give a history of the valley of Hinnom. The text is the first passage in the Holy Scriptures where I find this place mentioned. Here it is mentioned as one of the landmarks or boundaries of the tribe of Judah. It is mentioned in the same manner that other distinguished places are mentioned, with allusion whatever to the peculiar circumstances which afterwards gave it so undesirable a notoriety. It is mentioned as the farm or lot of one man, called the son of Hinnom; a circumstance which leads us to presume that its extent was not great. We are further told, that the boundary of Judah, "went up by the valley of the son of Hinnom, unto the south side of the Jebusite—the same is Jerusalem." We learn from this that the valley of the son of Hinnom lay south, or so as to connect to the south side of the possession of another person called the Jebusite. That person, it appears, owned the spot on which Jerusalem was built, or the south part of Jerusalem; for, it is immediately added, "the same is Jerusalem."—unto the south side of the Jebusite the same is Jerusalem." Geographers tell us that this valley lies south of the city, or on the south and west of mount Zion, and is very deep so that the city was inaccessible in that part. This fact is connected with the most affecting and melancholy part of its history. Carpenter's Geography, pp. 45 and 52.

The valley of Hinnom was first rendered odious by the unlawful idolatries practised there. The ceremonies performed in this valley under the garb of religion, were among the most shocking which the religious principle in man, powerful as it has ever led him to perform. We are informed that in this place the people were accustomed to burn their children of both sexes in honor of a false God called Molech; that they did this in opposition to an express command; and that when that excellent king, Josiah, came upon the throne, it was one of the great and leading abuses, which it became his duty, as it was his honor, to correct. Lev. xx. 2—5, and Kings, xxiii. 10.

We read in the 2d. book of Kings that Josiah "defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter pass through the fire to Molech." These words teach, not only that people sacrificed their children, but did so without distinction of sex; that the valley of Hinnom, whole or in part, was also called Topheth, and that King Josiah made an attempt, which we learn was successful, to destroy the sacrificial Topheth and render it obnoxious. The name Topheth was probably derived from the Hebrew word Toph, which signifies a drum, because that instrument was made use of to drown the cries of the helpless infants, which were there cruelly, though superstitiously, destroyed. But it may have been derived from a word relating to the terrible idolatries practised there, with particular reference to the noise of the drum.

In every period of the world, multitudes have consoled themselves with absurd rites, or empty ceremonies, or cruel sacrifices, or unprofitable experiences, and have let go the great essentials of religion, and mercy. It may be presumed by me, that the cruel ceremony of sacrificing infants must have been confined to the ignorant of the people; that it could not have been countenanced by kings and courts, (if there was any thing which served the name,) but that the higher classes in society must have looked upon with merited contempt and abhorrence. Now we are disappointed to learn that even the influence of the throne was given to this extravagance of religious iniquity—

that the humbler classes had not even the example of the exalted to guide them rightly, nor the influence of their silent contempt to exert its salutary restraint.—The Chronicles have preserved the remembrance of the impious conduct of unprincipled Ahaz. It is distinctly recorded, not only that he "burnt incense in the valley of the son of Hinnom," but that he "burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel." Of king Manasse it is recorded, among numerous abominable and irreligious practices, that "he caused his children to pass through the fire in the valley of the son of Hinnom." Under such influence as we might suppose, this monstrous impiety became overwhelming, and like a rushing flood drew every thing into its vortex. We are told, that "they, their kings, their princes, their priests and their prophets, and the men of Judah, and the inhabitants of Jerusalem," among other abominations, "built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech." 2 Chron. xxviii. 3, and xxxiii. 6. Jer. xxxii. 32—35.

Josiah "defiled Topheth." Geographers tell us that "when Josiah had recalled the Jews to the worship of the true God, the valley of Hinnom was made the receptacle for the filth of the city, for the bones and carcasses of animals, and even for the bodies of criminals, who had been executed;" and that, "to consume these impure substances, fires were kept continually burning, and on the putrid matter worms were always feeding." Carpenter's Geography, p. 53.

On two accounts, therefore, the valley of Hinnom, once pure, was destined to become odious to the Jewish people; and on both accounts it would convey to their minds a lively sense of misery and wretchedness. To be cast there, would be the most dreaded end that could befall them. Yet of such a termination of their follies they were abundantly warned.

Jeremiah twice declares, that, whereas they have burned their infants there, the day will come, when "it shall no more be called Topheth, or the valley of the son of Hinnom, but the valley of slaughter; for they shall bury in Topheth till there be no place, and the carcasses of this people shall be meat for the fowls of heaven and for the beasts of the earth, and none shall fray them away." Jer. vii. 32, and xix. 6.

This prophecy was literally accomplished in respect to immense multitudes. It is probable that when the Roman army besieged Jerusalem, many of the Jewish nations might have flocked into the city, partly to defend the city and partly to be defended themselves. We are told by the historian Josephus, that at the siege the people died in great numbers, and that six hundred thousand were suffered to lie unburied. So that ample opportunity was furnished to the fowls of the air and the beasts of the earth to prey upon them.—Such was the final catastrophe by which this ill-fated spot has become notorious. This event took place in thirty seven years after the crucifixion of our Lord. Josephus, vol. VI. book V. chap. xiii. 7, and chap. xii. 3.

I have entered into these particulars of the history and geography of the valley of Hinnom to enable my hearers to judge of the meaning of those passages of the New Testament in which it is mentioned. Before I commence a recital of those passages I wish to observe, that the Hebrew words which mean the valley of Hinnom, are "Ge-hinnom" and that the Greek word "Gehenna" is a compound of those two words united in one, without a change of meaning. This word, "Gehenna," is now commonly used in speaking, in writing and on maps, as the name of that place. I wish, therefore, to be understood as meaning one & the same place whether I use the Hebrew words "Ge-hinnom," or the Greek word "Gehenna," or the English words "Valley of Hinnom."

My object in adducing those passages in the New Testament where the valley of Hinnom is mentioned, is, to show, 2dly. That the doctrine of a local hell in a future state of existence rests on an unsubstantial foundation; and that the valley of Hinnom is wrongly translated by the word hell.

Our Lord alludes to this valley twice in one discourse in which he rebuked the Scribes and Pharisees. It is remarkable that on no other occasion did he allude to it in addressing unbelievers. The discourse is recorded in the 23d chap. of Matt. He says, first, verse 15th, "Wo unto you Scribes and Pharisees, hypocrites; for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of the valley of Hinnom than yourselves." I presume all my hearers will understand the phrase "child of the valley of Hinnom" as meaning a very odious and really corrupt person; or one fitted for destruction according to the prophecy and threatening of the Old Testament. We must all

be sensible that the phrase, "child of hell," which we read in English Testaments ought not to mean any thing different from "child of the valley of Hinnom." The other allusion to this valley, contained in the same discourse and recorded in the same chapter, is found in the 33d verse. "Fill ye up the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of the valley of Hinnom?" By the damnation of the valley of Hinnom we shall readily understand the punishment, sentence or condemnation of being cast out to suffer the ruin foretold. The use of the word "hell" in the English Testament, however, it may blind many to the sense of those passages, evidently cannot alter the real meaning. These are the only passages in the New Testament in which the valley of Hinnom is mentioned as a place of punishment in addressing the unconverted.

I will now cite those passages in which the valley of Hinnom is mentioned *sine times* by our Lord when addressing disciples; in all of which the meaning is obscured in the English Testament by the use of the word "hell" instead of the valley of Hinnom.

Matt. v. 22. "I say unto you that whosoever is angry with his brother without a cause, shall be in danger of the Judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council, but whosoever shall say, thou fool, shall be in danger of the valley of Hinnom fire." It is probable that we all essentially agree in the meaning of this language. Who supposes that a Jew could understand our Lord as referring to any other place, than that of which I have given the history? All the misunderstanding which there is on the subject, is owing to the omission of the real name of the place, and using the word "hell" in its stead.

In the same discourse and chapter, Matt. v. 29, 30, our Lord, teaching to resist corrupt passions and inclinations, says, "If thy right eye offend thee, pluck it out and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into the valley of Hinnom fire." The perfect agreement of the brief argument here presented, with the prophecies of the Old Testament, together with the clear ideas offered to the mind, so far as we are possessed of a knowledge of the Old Testament, affect us with pleasure. We feel that there is nothing gained, but the true meaning lost, by the use of the word "hell" in this passage in our English New Testament. The whole body might be cast into the valley of Hinnom; but, how could the body be cast into hell as it is commonly understood? All can understand that it was better for the disciples to be faithful and virtuous than to be cast out to be a prey for the fowls of the air and the beasts of the earth.

A similar passage is found in Matt. xviii. 8, 9. "Wherefore if thy hand or thy foot offend thee, cut them off and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into the valley of Hinnom fire."

A third similar passage is found in Mark ix. 43—49. "And if thy hand offend thee cut it off; it is better for thee to enter into life maimed, than having two hands to go into the valley of Hinnom, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off; it is better for thee to enter into life, than having two feet, to be cast into the valley of Hinnom, into the fire that never shall be quenched, where their worm dieth not and the fire is not quenched. And if thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into the valley of Hinnom fire, where their worm dieth not and the fire is not quenched."

The doctrine of these passages is perfectly easy to be understood so far as this; that it was better for the persons addressed to be obedient to God, and truly pious, than to be cast into the valley of Hinnom fire, or to be exposed there to the corroding worm.

The word "everlasting," and the mention of a fire that shall not be quenched, and of a worm that dieth not, are all applied to the valley of Hinnom, and perfectly accord with the history of that place, the prophecies of the Old Testament respecting it, and the language of the Old Testament writers. I say the language of the Old Testament writers. The closing words of Isaiah, speaking of then future worshippers of the Lord, are these, "They shall go forth and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." It is not improbable that the language of our Lord was founded on this

language of Isaiah. The language of Isaiah, although it speaks of a worm that never dies, and a fire that is not quenched, is strictly confined in its application to this world. This distinctly appears from the mention of the carcasses of the transgressors exposed unburied to corruption and destruction. We are not told that either the carcasses, or the worm, or the fire, belong to a spiritual state of existence beyond the grave. But we are told that the carcasses of these miserable men should be for an abhorring unto all flesh, *not all spirits*. So that every particular of the language applies to this world, and accords perfectly with the information we have respecting the valley of Hinnom, and the actual exposure of six hundred thousand dead bodies at the siege of Jerusalem. But, without referring to Isaiah, our Lord's words fix the spot where the impious might be exposed to the worm that dieth not, and the fire that is not quenched, or the everlasting fire. He says expressly and repeatedly, the valley of Hinnom, the valley of Hinnom. So that we know no other way to understand the everlasting fire, and the undying worm, but as alluding to fires always kept burning there, and to the filth and carcasses of animals on which worms were always feeding in that place.

The only remaining instances of the mention of the valley of Hinnom by our Lord, are the two following:—Matt. xx. 28. "Fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in the valley of Hinnom." Luke xii. 45. "I say unto you my friends, be not afraid of them that kill the body, and after that have no more that they can do; but I will forewarn you whom ye shall fear: fear him, who, after he hath killed, hath power to cast into the valley of Hinnom."

On these passages I offer one remark. The destruction of the bodies of a large number of their citizens in the valley of Hinnom, by fire, and worms, and beasts, and birds, would not have been allowed under any ordinary circumstances.—Friendship, fellow feeling, respect for the dead, a sense of propriety, would have forbidden them to expose their dead bodies in so shocking a manner without burial. Malice might kill the body, but public sentiment and common good feelings would have preserved their dead bodies from so shameful a violation. But in the Providence of God, they were brought into a situation more desperate than individual malice could effect. There was a power that could destroy them in the valley of Hinnom, without the mitigation of any of its terrors, in spite of friendship or respect or humanity or decency. And all these things were to come and did come on that generation.

In the passages which I have quoted, the valley of Hinnom is mentioned eleven times, or the Greek word Gehenna, but in our English Testament it is unfortunately called hell. In all these instances it is mentioned in addressing Jews. The word occurs but once more in the New Testament, and then also it is addressed to Jews. St. James is the writer who mentions it, and it is remarkable that he expressly addresses his Epistle or letter "to the twelve tribes which are scattered abroad." St. James, however, does not name Gehenna as a place of punishment, but merely brings to view its odiousness. He says "The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of the valley of Hinnom." His meaning will probably be received correctly by all my hearers; that the polluting and abominable language which proceeds from the tongue of brutish men, or the corrupt passions which set the tongue in motion, will admit of a comparison with that odious centre of abominations, called Gehenna or the valley of Hinnom.

The Greek word Gehenna, occurs just twelve times in the New Testament. In all these instances we read in our English Testaments, "hell," but the place spoken of is the valley of Hinnom. If I have made myself intelligible in giving the history of the valley of Hinnom, I trust my hearers are qualified to take the meaning of all the passages in which it is mentioned by our Lord and St. James. I presume we clearly perceive why our Lord entered into no explanations of his meaning, and why the Jews, even his disciples, asked for none. They all knew the valley of Hinnom. It lay on the south side of Zion's hill. They all knew its odious history, and the fearful prophecy, that it should become the valley of slaughter. As we find no difficulty in understanding our Lord, after learning the situation and history of the place, and the prophecies respecting it, so they asked no explanations and needed none.

I wish to offer several considerations to show, or rather to strengthen the conviction of my hearers, that the valley of Hinnom or Gehenna, is a place well known to the Jews, and in the vicinity of Jeru-

salem, where it had been predicted that transgressors should be cast; and that it is not a place in a future state of existence, where their carcasses, their whole body, their two hands or two feet should be cast in the midst of fire or worms.

1. After taking a view of all the passages in which Gehenna is mentioned in the New Testament, we all perceive that no New-Testament writer or apostle, in addressing the Gentiles, ever made mention of this place. And we perceive with equal clearness, that as they have not named it to them, they have not mentioned it to them as a place of future punishment. But if it were that place in a future state, where they were in danger of eternal wretchedness, surely they were interested to know it; and more than common penetration must be necessary, to discover why it was not once mentioned to them either in speaking or writing.

2. We are all capable of noticing, that our Lord is the only person, who is recorded as having named Gehenna as a place of punishment. St. James names it once in his Epistle, but not as a place of punishment, as we have already had occasion to observe. When, therefore, we perceive that the strongest language used by our Lord is taken from the Old Testament, or is similar to language there applied to temporal things, we are abundantly prepared to infer that the punishment of the valley of Hinnom, spoken of in the prophets, and alluded to by him was to take place in this world. Indeed it is once predicted by our Lord, that it should come, as it did come, on that generation which were living in his day.

3. The Jews knew no other sense to the punishments of the valley of Hinnom, but the prophecied punishment of the Old Testament. Nothing appears in our Lord's language, which leads us to suppose that he thought them ignorant of the place, where their transgressors should be punished, or of the nature of the punishment, which would be inflicted on them there. Nor does it appear that they apprehended any other meaning, or were impressed with a belief that their afflictions were to take place in an invisible state of being.

4. It is obvious to remark that the punishment of the valley of Hinnom is never spoken of as the punishment of the spirit, separate from the body. It is the body or carcass, which is subject to fire and worms.

5. It is a fact worthy of notice, that the salvation revealed in the Gospel is never spoken of as a salvation from the punishments of the valley of Hinnom, considered as of eternal duration, although sincere believers among the Jews would escape those punishments such as they were. No such salvation was preached by Christ or his Apostles. One of the effects of salvation would be to rescue Jews, more particularly citizens of Jerusalem, from the ruin of the valley of Hinnom, or as it is commonly translated hell. But its object was to withdraw them from sinning. Our Lord received his name Jesus because he should save his people from their sins; not merely from the valley of Hinnom. Our Lord and his apostles proposed to turn men from darkness to light, from the power of Satan unto God, from idols to serve the living God; from the vices and follies of the world to purity, wisdom and honor.

6. The conduct of our Lord and his apostles are such as would naturally flow from the views which we have obtained on this subject. Neither he nor they ever mention Gehenna punishments to the Gentiles, or any people but Jews. When he speaks of them it is to Jews only, and in nine out of eleven instances to his disciples, who should escape them. To other Jews he merely says, "how can ye escape the damnation of the valley of Hinnom?" or, as we read in the English New Testament, "hell."

In order that believers might escape the valley of Hinnom, our Lord points out in a very particular manner, how they might know when that judgement approached, and what they must do to escape it. He says, "When ye shall see the abomination of desolation," or an army prepared to desolate, "stand in the holy place (whoso readeth let him understand) then let them which be in Judea flee into the mountain; let him who is on the house top not come down to take any thing out of his house; neither let him who is in the field return back to take his clothes—for then shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be."

7. In the Holy scriptures there are four words, neither of them meaning hell or a place of eternal punishment in a future state of existence, yet all translated by that single word. These words are Sheol, Hades, Tartarus and Gehenna, which signifies the valley of Hinnom. I know not how to express my regret that errors of such magnitude have crept into the translation of the scriptures. It might justly, though severely, be asked, if King James' translators believed there was a plurality of hells. Those who have had knowledge enough to discern the difficulty in which



this mistranslation involved us, have undertaken to discriminate and determine which of those words is really the name of a place of eternal punishment beyond the grave. They soon discovered that it is not Hades, Sheol or Tartarus, but some have not penetration, or knowledge enough to determine, that the valley of Hinnom, or Gehenna was not that place, and therefore they concluded that the word Gehenna designated a future and eternal hell, in an invisible state of being. I have no occasion to assure my hearers, on my authority that they were mistaken. The history of the valley of Hinnom, and the prophecies respecting it, speak for themselves. I would only encourage any, who may have the means, to obtain more correct translations of the Scriptures, if they can be found, and compare them with that in common use which was made more than two hundred years ago.

Since these several hells have disappeared, the wisdom of man has erected conscience into a hell of eternal punishment. But, I trust that true wisdom will at length decide, that this opinion also is erroneous. If the word hell is used at all, since it is found unscriptural, I would not object to that use of language which calls conscience the true hell, although I could not admit of the application of the epithet eternal. Let me say at once, I do not regard conscience as a principle implanted in man for purposes of infinite and eternal revenge. Oh, no. Far be the thought, that God is inexorable. On the contrary, I regard conscience as a self-purifying power, established in man, like certain principles in outward nature, to prevent eternal desolation and ruin. In proportion as this power is exerted the more speedily will be the restoration. In the summer months, when the animal and vegetable kingdoms droop under the heat of a burning sun, and the air seems deprived of its life-giving qualities; suddenly a cloud appears in the west; the lightning flashes and the thunder rolls; soon the descending torrents fall on the earth; the corn is watered in the furrows and the grass in the field, and grateful man inhales with delight the cool, purified and sweet scented air. Again, when contagion spreads over a country, and human nature sickens under its influence; when friend looks on friend as devoted to the fearful ravages of the destroyer; then, the storm and the hurricane come as the messengers of God's love, and sweep over the land, and terrify the heart, but drive away captive before them contagion and death. So it is with the soul. Does any one suppose that God can give such splendid powers to outward nature; that he can establish such an efficient principle of self-purification in mere unthinking inanimate matter; yet cannot establish such a power in the rational, reflecting, peace-seeking mind? As we discern such a principle in nature, so we discern a similar principle in the human soul. Such a principle is conscience; and there is reason to think, although contagion is permitted in the soul, and clouds and thick darkness are allowed to gather upon it, that the thunderings and lightnings of conscience, internal storms and tempests will sweep away contagion and death, and restore corrupted and afflicted human nature to righteousness and peace.

Before concluding this discourse I wish to offer a few remarks.

1. The fact that four words in the sacred writings are translated into English by one and the same word, hell, is decisive proof of the importance and wisdom of laying our minds open to receive instruction. When we see so striking an illustration of the confusion in which religious truth has existed, who can fail to wish, that those choice instruments in the hands of God, who are now waked up to the pursuit of pure knowledge, and an uncorrupted faith, may press forward, and may be long preserved and abundantly strengthened to fulfil their task.

2. Instead of regretting that an acquaintance with Jewish history and geography has shown us that the valley of Hinnom is in this world and not in another; we ought to rejoice as believers in a spiritual religion, that the great outward terror of a hell is removed, and that men are now more likely to turn their attention to those sacrifices and troubles of a mental, spiritual, heartfelt nature, to which they are subjected by a course of sin. Now, the goodness of God, not the vengeance, may lead men to repentance; now the love of Christ may constrain us; now, the voice of wisdom, since it speaks more distinctly in tones of affection, may be listened to and obeyed. I hope that now the spirit of our spiritual religion will appear more generally in the lives of its believers.

3. The progress of knowledge tends to establish the religion of Christ. We ought to consider that Christianity takes stronger hold of the reflecting mind, in proportion as it is purified of its dross, and we have reason to think that we have real knowledge of its truths. And while the faith of men strengthens with the progress of light, the influence of religion on their hearts will be more benevolent and purifying. Truth is not calculated to injure the rational mind, but all darkness and doubt, delusion and especially violent rejection of the truth tends to injure it more than men readily conceive.

Finally, we are called to notice the misery brought on the Jewish people in consequence of transgression. What must have been the feelings of relatives and friends to behold the dear objects of their affection cast out unburied, to be food for

the beasts of the earth and the fowls of the air. Without believing in eternal punishment, which is a gross idea, and reflects on the divine character; there is that in the nature of sin and the consequences which it involves, sufficient, we would think, to warn men against it, while virtue is followed by a good conscience and a peace which passes all understanding. Our interest is to follow wisdom. She standeth in the top of high places, by the way in the places of the paths, and stretches forth both her pleading arms, and holds out her rich rewards to every passenger—riches and honor are in her left hand and in her right hand health and long life.—Prov. viii. 2. iii. 16.

### THE INTELLIGENCER.

—“And Truth diffuse her radiance from the Press.”

GARDINER, FRIDAY, JULY 31.

#### GOSPEL LIBERTY.

The true religion of Jesus Christ binds his followers by no more arbitrary law, than “the perfect law of liberty.” Christianity, indeed, is the most “perfect” system of pure and rational “liberty” that was ever given to the world. It allows to every man the right of thinking for himself, and of speaking as he thinks; holding him accountable to no mere man or body of men, but making him answerable alone to the great author of our holy religion. “One is your Master, even Christ, and all ye are brethren.” “He that would be greatest amongst you, let him be your servant.” It tells men, that “we have all one Father;” and, consequently, that no man has a right to exercise authority over another in matters of religious faith.—It exhorts them to break down all the narrow walls of sects and to stand under the broad canopy of a common heaven, to breathe the pure, unpolled air of freedom, and to rejoice in the light of that sun which shines alike on the evil and on the good—which sheds its rays impartially on every quarter of the globe.

Every thing that is hostile to the moral freedom of the human mind, is hostile to the religion of Jesus Christ. This saying to a man, “You must believe as I believe, or you will be miserable forever: You must join my church, or you will be out of the ark of safety;”—this driving people into the fold of exclusive sects and loading them with oppressive terms when there, is all contrary to the religion of Jesus Christ. This was given to make mankind free; to set the human intellect at work in the boundless and gloriously fruitful field of inquiry after truth. Under this system nothing but personal examination, personal faith and personal righteousness, will answer; and these things never dropped from the tongue of the persecutor,—they never arose as the legitimate fruits of the flames of the faggot.

There is, amongst all the exclusive sects, much well invented machinery directed to the purpose of bringing men under the yoke of bondage,—of subjecting them to the will, and of making them answer the designs, of certain ambitious leaders; and in many cases we know it operates with an unfeeling and cruel severity. That man is not a freeman,—and, consequently, not a real Christian,—who, especially in a land of civil and religious liberty, dares not think for himself, or who, if he does entertain opinions of his own forming, dares not avow them, but consents to support a cause in opposition to them.

In this country we are, all of us, in the habit of boasting of our civil and religious freedom; yet how few are there who seem to exercise that liberty of which they boast so loudly! It is true, that both under the genius of christianity and the civil institutions of the republic, personal freedom, in these matters, is secured to every man; but then there are other circumstances connected with the condition of a great number of individuals, which, if they do not take away that freedom, serve to keep it in the background and prevent its exercise. The influence of an erroneous education; the fear of incurring the displeasure of some from whom temporal favors are expected, or a regard to the wishes of families and friends, too often enslave the mind and stop the utterance of the tongue.

It is high time that men were told, that the system of christianity, as delivered to the world by its Author, is a FREE SYSTEM;—that it secures the most perfect liberty to every follower of Jesus, and would reproach him as unworthy of the blessing, who dares not exercise it.

It is an encouraging consideration that knowledge is increasing, and that with its increase, liberal views are extending. Too long have the children of men groined in bondage under fearful apprehensions of the divine will in regard to their eternal destiny. The human mind has been deprived of that warm confidence in the protecting goodness of God, which is necessary to the happiness and moral health of mankind. But it is beginning to be seen, that the Sovereign of the universe is the Father of his creatures; that as such he is deserving their highest love and veneration, and that all his purposes are founded on that immutable goodness which knows no bounds. The dawn of a glorious day approaches—it has even now commenced. The “truth which maketh free” is, like the sun, travelling in the mightiness of its strength and is destined to deliver the world from all discouraging views of the divine economy, and to bless mankind with that rational freedom which places all men upon the level under the same common Parent, and that brings joy and peace to the ransomed sons of men. May the full glories of that day soon come! when God shall be honored as the eternal Father of all his dependant intelligences, and the hearts of men shall return to him with their best offerings of devotional gratitude.

#### MAINE MISSIONARY SOCIETY.

Our orthodox brethren seem to have peculiarly good fortune in collecting money for carrying on their operations directed to increase their numbers and strengthen their establishment. It appears by the Report of the Treasurer of the Maine Missionary Society—and this is but one institution out of a multitude for getting money—published in the Mirror of last week, that during the period included between April 20th and July 14th, 1829, this Society has acquired within that short time—less than three months—\$2171.89 1-2 exclusive of a gold watch chain that is to be turned into money. This is collecting money at the rate of nine thousand dollars per year through the instrumentality of one Society. Of the sum above named, we find that \$467

\$5 were obtained from women and misses. That our readers may see how and from what sources the aggregate comes, we will quote a few of the items from the Report. “Bath Female Cent Society, Mrs. Ellingwood, Tr. Semi-annual donation \$21.31.” “Two female friends in Portland, dona. \$10.” “Ether Shepley, Saco, dona. \$50.” “Miss Catharine Martin, Portland, dona. \$1.” “J. G. Hall’s Charity Box, 45 cents.” “Young Ladies’ Sewing Circle, \$5.” “Mr. E. Bond, Hallowell, family Missionary Box, \$4.” “Mrs. Prof. Smith, Bangor, dona. \$100.” “Female Cent Society, Freeport, dona. \$5.20.” “A Tea Table Cont. by hand of Wm. C. Greenleaf, Student at Theol. Sem. Bangor, \$7.50.” “Mrs. Eetsey Farley, Waldoboro, dona. to constitute herself a member for life, \$20.” “Rev. I. Rogers, Farmington, dona. \$1.” “Frankfort Female Assistant Missionary Society, Mrs. Pierce Treas. \$21.75.” “Female Cent Soc. Bloomfield, Mrs. Holt, Treas. \$8.50.” “A gold chain, from a lady in Rev. Mr. Mitchell’s Church, Waldoboro.”

#### MEETING IN NEW-YORK.

On the 4th inst. a meeting of liberal christians took place in Masonic Hall, (N. Y.) agreeably to previous appointment for the purpose of expressing public gratitude on account of the intelligence of the triumph of liberal principles in Germany. After appropriate religious exercises, the following Preamble and Resolutions, which we copy from the Gospel Herald, were offered by the Committee and unanimously adopted.

Whereas just views of the character of the Father of the universe, and of the revelation given to men by his Son Jesus Christ, are the most effectual antidote against infidelity on the one hand, and a degrading superstition on the other, and are best calculated to unite men in the bonds of fraternal affection, and to promote peace on earth and good will towards men:—

And whereas it is the bounden duty of the friends of Liberal Christianity, to sympathize with all, in every part of the world, who are engaged in the same holy cause, and so far as is practicable, to co-operate with them in their efforts to spread far and wide these benevolent principles:—

And whereas we have received the most cheering accounts of the progress of Liberal Christianity from various quarters, and more particularly from Germany, that the great body of christians in that country entertain enlightened views of the character of the Deity, and of his benevolence to the whole human family, to the almost total rejection of the gloomy and erroneous dogmas of Calvinism, and more particularly that of eternal punishment:—

Resolved, That this intelligence of the progress of Liberal Christianity in our own and other countries, calls for devout thankfulness to the Father of Lights, and should be improved by the friends of these principles as a stimulus to increased and united exertion in their propagation throughout the world, and in the exercise of brotherly kindness and charity among ourselves.

Resolved, That we most sincerely rejoice, that, according to information received from Germany, this enlightened people, who are, in Biblical and sacred criticism, ‘a century in advance of England and every other nation,’ embracing the principles of the Reformation, have advanced in the cause of liberal christianity, thereby setting an example worthy of being imitated by Europe and the whole world.

Resolved, That we cordially agree with our German christian brethren in the rejection of all creeds of man’s invention, and in maintaining the right and privilege of each individual to think and judge of religious opinions for himself.

Resolved, That we have learned with great satisfaction, that liberal christians in Germany are as distinguished for their active piety and pure morality, as for their enlightened and liberal views of christianity.

Resolved, That to obtain and communicate information respecting the progress of liberal christianity throughout the world, a committee consisting of nine persons be chosen, who shall be known by the name and style of *The American Committee of Domestic and Foreign Correspondence*,—whose duty it shall be to open a correspondence both at home and abroad, and to collect all the information in their power respecting the progress of liberal christianity, and to report progress in such manner as may be deemed most conducive to the interests of the religious community.

The editor of the Herald adds:

An address was delivered by Rev. B. Bates, in which he took a brief, but comprehensive and interesting sketch of ecclesiastical history—instituted a comparison between the facilities enjoyed by the Germans and our own countrymen, in relation to Biblical and general literature—took a comparative view of the progress of liberal principles in the United States, and awakened the most glowing anticipations of the final and universal reign of truth and righteousness. To sum up all in a word,—much as we had been led to anticipate, both as to matter and manner, our expectations were more than realized.—We are sure of speaking the minds of many, in saying that the impression then made will long be remembered.

#### BLACK RIVER ASSOCIATION.

This Association of Universalists met in Rutland, (N. Y.) on the 10th of June last. Rev. C. G. Piereson presided as Moderator, and Rev. P. Morse acted as Clerk. Messrs. A. Wood, O. A. Brownson and D. Skinner, preached on the occasion. Some business of interest was transacted. The next meeting will take place in Antwerp, Jefferson Co. on the second Wednesday and following Thursday in June, 1830.

#### DR. RUSH.

We perceive that Dr. Allen, of Brunswick, in his Address occasioned by the death of Prof. Smith, resists the charge of infidelity and irreligion which is often brought against the medical profession, by appealing to the examples of christian faith and practice found amongst celebrated physicians in Europe and America. In relation to Dr. Rush, of Philadelphia, father of Richard Rush, late Secretary of the U. S. Treasury, and formerly Minister to England, he inquires thus:

“Need I speak of the illustrious Rush, who deemed riches and fame as incomparably less valuable, than the religious principles which he received from his parents, and who was accustomed at the close of every day to read in his family a chapter of the Bible, and then to address God in prayer?”

We wonder if Dr. Allen never knew, what is an undeniable fact, that this illustrious man, whom he seems disposed almost to canonize, was an open and firm Universalist? If he knew this fact, and wrote the above paragraph under the influence of his knowledge, he must believe, notwithstanding all he says of its not being possible for a Universalist to be a christian, that one Universalist at least was an “illustrious” evidence that Universalists are not chargeable with infidelity and irreligion. But we suspect he did not know Dr. Rush was a Universalist—otherwise we opine that he never would have produced him to show that the medical profession is not justly chargeable with infidelity and irreligion. His proof, we acknowledge, is good; but it is as valuable to the Universalist denomination of christians, as it is to the Medical profession.

#### MR. BRIMBLECOM’S SERMON.

The Sermon of Mr. Brimblecom on our first page will be read with profit. The argument may not, indeed, be new; but it will be found interesting and conclusive. We suppose the facts, stated in the discourse, which go to show that there is no such thing as a local hell, are very well known to the most intelligent of all sects of christians, who are satisfied that there is no such place. For certain reasons, however, pertaining to self-interest, some of these persons choose to keep their knowledge to themselves and make no effort to correct the errors of the less enlightened part of society. Not so with Mr. Brimblecom. As a friend to truth and to mankind, what he regards as important doctrines he hesitates not to avow and defend. Though a Unitarian Congregationalist, he has joined the Maine Convention of Universalists. We trust his doing this will cause no dissatisfaction or bad feelings on the part of Unitarians. It does not become them, indeed, if they are liberal, to withdraw their confidence, friendship and assistance from an individual merely because, that, while he regards them as brethren, he is also disposed to extend his fellowship to another denomination of christians whose views, after all, are substantially the same as their own.

#### PARENTAL KINDNESS & INSTRUCTION.

An orthodox father, in Exeter, (N. H.) lately, having that his son, a young man about 18 years of age, had attended a lecture delivered in the Court House by a Universalist clergyman, seized a horse-whip on his return from worship and gave him a severe beating. The son stood submissive under the weight of the blows, making no resistance and only saying, “Father, it is in your power to whip me, but you cannot destroy my thoughts.”

The Universalists in Genos, N. Y. are building an house of worship. The same may be said of the Universalists in New-Orleans.

#### ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

##### LETTER—NO. 3.

DEAR EDWIN,—It is with pleasure that I resume my pen to enter upon the proposed plan in my first epistle—to give you my views on any passage of Scripture which you might present for that purpose. The first you mention is found in John v. 28, 29. I am not unapprised that your sect think this passage a sufficient proof for the support of their doctrine.—You agree with your self-styled orthodox sect in the opinion, that the passage above alluded to has reference to a day of general judgement in a future state of existence—that the whole family of man, shall, without any exception, be raised from their sleeping graves and appear before the throne of God, have their earthly conduct investigated and be rewarded for all their deeds whether they be good or evil; but for myself I shall continue to reject the opinion till something has been offered in its defence more convincing than I have yet been able to find. You also believe that each person’s doom is sealed and immovably fixed at the moment of death, and there is a conscious existence between death and the resurrection. Now if “those who have done good,” are immediately received into the abodes of the paradise of God, and “those who have done evil” must instantly descend to the regions of despair, and there can be no reversion of their sentence, of what use is it, or what good can accrue from being summoned again at the bar of God to receive a second sentence? Would it not be extremely absurd to suppose that Abraham, after having been in heaven for thousands of years, and knowing perfectly well that heaven is his eternal home, should again be put upon trial to see whether he should be saved or not? Your reasoning powers must be far superior to mine to reconcile such monstrous inconsistencies, and palpable absurdities.

Our Saviour in this chapter was illustrating the power and effect of his word on those whose attention was arrested by the ministration of his gospel. His language is, “Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into condemnation;”

but is passed from death unto life.” This passing from death unto life, is what is frequently called a resurrection, and it is evident that this was the meaning in the above quotation from the words of Christ which follow.

“Verily, verily, I say unto you, the hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live.” They are said to live because they are raised from what is figuratively called death. It is plain that the passage which speaks of some’s coming forth “to the resurrection of condemnation,” is not on the subject of the literal resurrection. Christ had just said that they who received his word, had passed from death unto life, and that the hour was coming and then was when the dead should hear his voice and live. “For,” said he, “as the Father hath life in himself, so hath he given to the Son to have life in himself. And hath given him authority to execute judgement also, because he is the Son of man.” By his “authority to execute judgement also,” I understand that exercise of power which the Son of God extended to the ministry of his word to the Gentile nations. God had authorized his Son to send his messengers into all the world to disseminate his doctrine. See Isaiah xlii. 1, 2, 3, 4, and Matthew xii. 20. You will see in John xii. 46, 47, 48, that it was not the object of the Saviour “to condemn the world but to save it,” yet his word would judge those who rejected him, i. e. it would be the means of drawing their attention to the real character of their conduct, of which they would be greatly ashamed.

When we read “Marvel not at this,” we very naturally examine the context to ascertain the subject of discourse. “Marvel not at” what? is the inquiry. Why marvel not at what I have said concerning the power of my word to effect the condition of those who receive it. “All that are in the graves shall hear his voice, and shall come forth.” That is, all who may be in a dark and buried state of mind resembling in many respects the dead in the graves, shall be awoke from their lethargy by the judgement which Christ shall execute and shall realize the sway of his authority, and shall feel the effect of their judgement. “They that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.” They that have done well into a more full enjoyment of happiness, and they that have done evil shall be made to realize their full measure of guilt and condemnation. Notwithstanding the stress which you lay on the word *grave*—the Greek word so rendered in this does not authorize the translation *meas signifies monuments as places of* *membrane; in Latin monumenta, but in English monuments.* I have now given you a brief and imperfect explanation of this passage according as I view the subject; it is merely my opinion—others more learned and of deeper research may have discovered more light on this scripture. I leave it with you to receive or reject it after a careful examination. May a God of all mercy watch over and protect you.

Yours, affectionately,

N. C. F.

[For the Christian Intelligencer.]

##### MATRIMONY.

My dear young Friend:—As you have arrived at an age in which your thoughts may very innocently and properly too be turned, like those of most other young persons in your time of life, to the matrimonial state, I have thought you would not take it amiss if I should venture to propose to you some friendly advice on the subject. I know that many young persons are not apt to think so seriously as they in justice ought of the advice of old people. And no doubt, some who are advanced in life, being no longer interested with what is interesting at an earlier age, have, in giving advice, been governed by a censurable hostility to what is necessary to the enjoyments of our earlier age.—There is no great self-denial in not doing what one has no longer a desire to do; nor does it manifest much sagacity or benevolence to complain of what one used to do himself and would do again were he to live his life over anew. You will not reckon me amongst the number of such enemies to young people. What I shall say, will be the result of some observation, and intended for your real prosperity and happiness.

“All is not gold that glitters.” In no one thing are youth more liable to be deceived than in judging of the claims a female has to his notice or esteem by her handsome form, her pretty face or her splendid dress. Beauty, indeed, is charming, and neatness is indispensable; but beauty which is not natural, a beauty which is the result of efforts directed to make one appear beautiful, is a deception and should be treated as such. Many a girl passes for a beauty, who if she were the daughter of some honest farmer, would be adjudged ugly. But personal beauty, even when it is real, is of little consequence. It is shortlived at best; and even while it lasts, I know of nothing in it that should particularly recommend the object of it as being very likely to render her a good friend or an agreeable companion. Most young men are carried away by personal charms. In this trap they are caught. The charms soon dissolve, and when the time comes when something besides beauty is necessary to make a man comfortable and happy, he may find



## THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, JULY 31, 1829.

Maj. Gen. GAINES, of the U. S. Army, with his suite, arrived at Augusta on Sunday evening last on his way to Houlton. He spent the following day in Augusta, examining the Arsenal and exchanging civilities with the citizens. Gen. Gaines appears to be about 60 years of age.

At last the jury, in Washington, have returned a verdict in the case U. S. versus T. Watkins. The verdict does not declare him guilty of a "fraudulent intention," though it says he appropriated to his own use \$750 of the U. S. money. Mrs. Royall has also been found guilty of the charges alleged against her—of being a common scold. The poor old woman appeared in Court and addressed the Jury *in propria persona*, exhorting them to beware of clerical intrigue, declaring that the prosecution of her was a part of the scheme to put a stop to Sunday mails—she should have said, of impudent *je-males*.

A letter from Dr. Watkins to Mr. Southard, which has lately been published confesses his guilt in appropriating to his own use monies belonging to the U. S.

Joshua Carpenter, of Howland has been appointed Collector of the Customs for the District of Penobscot, vice S. K. Gilman removed.

Hon. Joel Doolittle has been nominated as candidate for Governor of Vermont, by the friends of the present U. S. Administration, in opposition to Gov. Crafts. If elected, we hope he will *Doo-little* with *Craft-iness*.

One hundred and thirty-seven Swiss passengers arrived in New-York week before last. They have \$100,000 in gold which they intend to lay out in the interior for land.

Such is the extent of our republic, that though the mails are transported with great rapidity from one extreme to the other, we frequently receive papers from the South and West containing news which has gone from us to England and returned again in the newspapers of that country, before the former are received.

A writer in the Boston Patriot recommends that a Rail-Way be made to extend from Hallowell to Quebec and Montreal.

**Brachotomy.** The windpipe of a child 10 months old, in Fryeburg, who had been strangled with a piece of meat, was opened lately by Dr. Barrows, of that town, and the obstruction removed. This is the second instance of his having saved life by the same operation. The child appeared to be nearly dead when the operation commenced—about 30 minutes after the accident.

The amount of money collected by the Presbyterian church in the United States, within the year just closed, for Missionary purposes and for the support of Theological Seminaries, is, as appears by the Report, \$73,068 26. The Report further boasts, that "of our ministers 40 are Presidents or Professors in Colleges or Theological Seminaries—3 are Chaplains in the Navy—and 15 are engaged in missions to the heathen."—With funds increasing annually, in amount at this enormous rate, and with an official influence so extensive over the fountains of learning, the people of this country may yet find that a power is obtained which will undermine the foundation of our republican institutions.

A young man in this neighborhood who was prevailed upon, contrary to his expectations and his wishes, to take his pay, for some service performed for a clergyman, in *Tracts*, made it convenient to call a few days afterwards to obtain the use of the clergyman's horse and chaise to ride a few miles on business of importance. On returning with the chaise, after being informed of the amount of hire, he politely took out his *Tracts* and paid the clergyman's bill with them. The clergyman was unwilling to receive them and appeared indignant, but under the circumstances of the case, could not refuse to take what he had himself passed for current coin. In the present scarcity of cash, it is fortunate that *Tracts* can be made to answer the purpose of a circulating medium.

The best *Anti-Society* we have heard of is one which is talked of, called the "Anti neglect-to-pay-the-printers Society."

Some articles in an official shape respecting the commencement of the campaign in Turkey have been received by a recent arrival at New-York from Liverpool. In an article dated Bucharest, May 5, it is said that 120,000 men are to pass the Danube—and that the troops are in fine order. On the 13th of May, it is stated in the Prussian State Gazette, the Russian Army under Count Diebitch advanced from his head quarters with a large

force with a view to re-investing Silistria—the siege of which was abandoned last year. The army marched by Kuzgown over roads inundated by the waters of the Danube. They arrived on the 17th at Almalui 3 miles from Silistria, where the General divided his forces—and after capturing some field entrenchments and driving the Turks into their fortress, they immediately invested Silistria. The force of the Russians are not stated; but as they were commanded by the General in Chief, it is to be presumed to be large. The Turkish loss is stated at from 400 to 500 men—the Russian at 150. Next night a Turkish Courier was intercepted with despatches from the Pacha commanding at Silistria to the Grand Visier, who is operating at Varna, informing him of the re-investment and requesting assistance.—The several reports about the success of the Turks at Sizopolis and in the environs of Silistria are probably unfounded. *Eve. Gaz.*

**Important Law Case.** An action was tried in the Superior Court of New-York, on Tuesday last, the result of which may have a little influence in preventing fraudulent purchasers, in anticipation of bankruptcy. It appeared that goods were purchased upon a credit, and sent to the store of the purchaser, who, on the ensuing day, assigned them, with others, for the payment, in the first instance, of sundry confidential creditors, and the balance in payment of his creditors generally. The action was trover, brought by the vender against the assignee's to recover back his goods. A verdict was rendered in his favor for the value, subject to a review of the case by the court. Little doubt is entertained that the verdict of the jury will be sustained.—*N. Y. Herald.*

**Holy Water.** A very good story, is related by Lambert in his travels, respecting the efficacy of Holy water.

"A friend of mine (says he) was once present at the house of a French lady in Canada, when a violent thunder storm commenced. The shutters were immediately closed, and the room darkened. The lady of the house, not willing to leave the safety of herself and company to chance, began to search her closets for the bottle of holy water, which by a sudden flash of lightning, she fortunately found. The bottle was uncorked, and its contents immediately sprinkled over the ladies and gentlemen.—It was a most dreadful storm, and lasted a considerable time; she therefore redoubled her sprinklings and benedictions at every clap of thunder or flash of lightning. At length the storm ceased, and the party were providentially saved from its effects; which the good lady attributed solely to the precious water. But when the shutters were opened, and the light admitted, the company found, to the destruction of their white gowns and muslin handkerchiefs; their coats, waistcoats, and breeches; that instead of holy water, the pious lady had sprinkled them with ink."

**The Waltham Ghost.** A Waltham correspondent of the Lowell Journal, under date of July 20, says that the Ghost affair in that town was designed for good, but that it caused much noise and excitement. The writer has been told "that there are a few persons in the towns about us, who are determined to have a ghost to disprove the heresy of a certain lecture on Popular Superstitions. One clergyman, not 20 miles from this town, told his congregation last Sunday, that a ghost had appeared to reveal the awful crime of murder." The editor, in another paragraph says "the Waltham Ghost has been caught.—It was found to consist of a substantial body of flesh and blood." His winding sheet was of unbleached cotton, and he did not fear the muskets, as the charge was powder only.

Col. Knapp, in his Address to the Society of Mechanics and Traders in New-York estimates the whole number of Mechanics in the U. S. at 480,000, Lawyers 9000!! Doctors 12,000, Ministers 7000, permanent School Masters 36,000.

The Cincinnati Chronicle speaks of a balloting about to take place in the Museum, among the young men, to decide what young lady of that city should be selected as the model of a wax figure to be placed in the Museum. The candidates for the palm of beauty are not required to make a stump speech.

Rev. Mr. MYERS is expected to preach in the new Methodist Meeting-house, Thursday evening, July 30.—Services to commence at half past seven.

## MARRIED.

In Bath, Mr. Oliver Moore, to Miss Lydia H. daughter of Charles Clapp, Esq.  
In Hampden, Col. Daniel Emory, to Miss Almira Crosby, daughter of Gen. John Crosby.  
In Concord, (N. H.) Mr. Frederick C. Swain, formerly of Nantucket, to Miss Ann D. Tuck, of Hopkinton.

## DIED.

In Fairfield, on the 21st inst. Mrs. MARIA PEAKS, wife of Benjamin H. Peaks. [Obituary in our next.]  
In Dover, on the 6th ult. MATTHEW H. PLUMER, Esq. aged 28 years, after an illness of thirteen days. He has left a wife and a large circle of relatives and friends to mourn his early exit. A few months ago he was the picture of health, and actively engaged in a large sphere of business and bid fair for a long and useful life; but alas! he is cut down in the bloom of life to exchange a mortal for an immortal state. How consoling to the parents, brothers and sisters, of the deceased, that they do not mourn as those who have no hope; but have a glorious assurance that their son and

brother has gone to meet his Redeemer, who has called himself the saviour of the world. We consign his remains to the silent mansions of the grave, there to rest till the last trumpet joyful sound—

"Shall burst his chains with sweet surprise,  
And in his Saviour's image rise!" [Comm.]

In Andover, (Vt.) Mr. ELIAZER BUTTERFIELD, aged 77. About thirty years since, Mr. Butterfield united with the Baptist church; but receiving more light from the gospel of his Redeemer, and being blessed with a more enlarged faith, a faith embracing the whole family of man as the heirs of salvation and immortal glory, he about two years afterwards requested a dismission from the church. This reasonable request was refused; and, although no charge of immoral or improper conduct was brought against him, he was excommunicated for heresy. From that time to the day of his departure, he continued firm in the faith; and it forsook him not in the hour of death. "Blessed are the dead who die in the Lord."—*Chris. Repos. org.*

## MARINE JOURNAL.

PORT OF GARDINER.

ARRIVED	
schr. Susan, Bowman, Falmouth.	July 23.
schr. Oaklands, Tarbox, Boston.	July 24.
schr. Washington, Rollins, Boston.	
schr. Betsy & Polly, Baker, Dennis.	
schr. Nancy, Chase, Boston.	
schr. Deborah, Jewett, Boston.	
sloop Experiment, Wetherby, Sandwich.	
sloop Deborah, Burgess, Sandwich.	
sloop Louisa, Phinney, Falmouth.	July 26.
schr. Louisa, McKenzie, Essex.	
sloop Rapid, Calef, Portland.	July 27.
schr. Catharine, Marson, Boston.	July 28.
schr. Maine, Smith, do.	
schr. Pioneer, Blanchard, New Bedford.	
schr. Charles, Lee, Manchester.	
schr. Boston, Blanchard, Boston.	
sloop Good-Return, Phinney, Sandwich.	July 29.
schr. Lucy, Baker, Dennis.	
schr. Polly, Crowell, Yarmouth.	
schr. Content, Nickerson, Dennis.	
sloop Henrietta, Perry, Sandwich.	
SAILED.	
brig Comet, Staples, Boston.	
schr. Don-Quixote, Caldwell, Ipswich.	
schr. Mind, Weymouth, Salem.	
schr. Camilla, Blanchard, Boston.	
schr. Rob-Roy, Fowler, Newburyport.	
schr. Only-Daughter, Philbrook, Salem.	
schr. Richmond, Merrill, do.	
sloop Elizabeth, Stanford, Salem.	July 25.
schr. Moro, Perkins, Salem.	July 29.
schr. Worremontagus, Waitt, New London.	
schr. Debutante, Waite, Boston.	
schr. Henry, Johnson, Portland.	July 30.
sloop Eunice, Perry, Sandwich.	

**PROPOSALS** for publishing by subscription, *LETTERS on the Immortality of the Soul,—the Intermediate State of the Dead,—and a Future Retribution*, addressed to Mr. Charles Hudson, Westminster, (Mass.) By WALTER BALFOUR.

My Essays, to which Mr. Hudson replies, were prepared without any reference to his opinions. But the appearance of his letters in 1827, in which my first inquiry was attacked, in some degree altered their shape in publishing them. His present book is a professed reply to those Essays. It is divided into eight parts, to each of which, I shall devote one letter. To these shall be added, letters on Adam's original condition, as created an immortal being; the origin and progress of the doctrines concerning the immortality of the soul, an intermediate state of existence, and punishment after death, among the nations of the earth until the coming of Christ; state of these opinions at the commencement of the Gospel dispensation; state and progress of these opinions among Christians since; and concluding remarks on the present stage of the controversy concerning them.

My object in the proposed letters, is, to examine more fully the above three opinions for which Mr. Hudson contends, which, from the other subjects discussed in my Essays, and my limited number of pages, I was then prevented from doing. The new and curious matter, to be here introduced, swells these letters to an extent, the author finds it impossible to condense. And he presumes, no reader for a small additional expense, would wish it suppressed. Not precisely knowing the number of pages his matter will fill, he is obliged to state his terms conditionally.

## WALTER BALFOUR.

## CONDITIONS.

The work shall be handsomely printed in a 12mo. volume. If the pages do not exceed 300, the price to subscribers will be 80 cents in boards, bound \$1. Should they amount to 360, or over, the price will be in boards \$1, bound \$1 25. Persons to whom subscription papers are sent, or any other persons, becoming responsible for six copies, shall receive a seventh gratis. Those inclined to favor the publication, are requested to return the amount of copies they will become responsible for to the author, by the first of October, when the work shall be put to press. It is proposed to have it ready for sale early in November.

## COMMISSIONER'S NOTICE.

WE the Subscribers, having been appointed by the Hon. HENRY W. FULLER, Judge of Probate, to receive and examine the claims of creditors to the estate of STEPHEN JEWETT, late of Gardiner, in the county of Kennebec, deceased, represented insolvent, do hereby give notice that six months are allowed to said creditors to bring in and prove their claims, and that we shall attend to that service at the office of S. Kingsbury in said Gardiner, on the first Monday of the month of August, and five following months, from 2 to 6 o'clock P. M. S. KINGSBURY, } Commissioners.  
EDWARD SWAN, }  
Gardiner, July 29, 1829.

## NOTICE.

MR. LADELL under contract with the Government of U. S. having commenced the removal of the rock in Lovejoy's Narrows, vessels passing up or down the Kennebec river, will, for the present, pass on the east side of the half tide rock, or the west side of Swan Island. After the first day of August next, they will take the passage to the westward of Swan Island.

PETER GRANT, Agent.

July 22, 1829.

BLANKS—for sale at this office.

## KENNEBEC ss—

WHEREAS Reuben Bean, Guardian of Levi Eldridge, Mehitable Eldridge, Rhoda Eldridge, Eunice Eldridge, Betsey Eldridge, and William Eldridge, has presented an account of his Guardianship to the Judge of Probate, and for said county, for allowance. All persons interested in the settlement of said account are hereby notified to appear at a Court of Probate, to be held at Farmington, in and for said county, on Tuesday the seventeenth day of September next, and shew cause, if any they have, why said account, as exhibited, should not be allowed.

Given under my hand at Augusta, this twenty-eighth day of July, A. D. 1829.  
H. W. FULLER, Judge.

## FOR SALE.

JOSEPH LADD wishing to leave this town for Florida, offers for sale his valuable MILLING ESTABLISHMENT, together with his FARM and Farming Utensils. He will sell his Saw Mill, Grist Mill, one Dwelling House, Barn, and other Out Buildings, and about 64 acres of Land, all laying in one body and under good improvements, with wood land sufficient, having orcharding enough for family use, with or without the following property, viz: Fulling Mill, Dwelling House, good Barn, built the past season, and about 30 acres of good land, being 10 acres of wood land and the remainder under a good state of cultivation. He also offers for sale a small Farm of at least 33 acres of as good land as can be found in the state, having 10 acres under good improvement.—He will sell any part of the above property or the whole together as may best suit purchasers. Should a promising, capable man appear, he would sell an undivided half and rent to him the remainder together with a full set of farming tools.

If the above property should not be sold by the first of October next, it will be offered on rent at a fair price, for one, two, or three years, together with all the tools sufficient to carry on every branch of the business now in operation.

The above property is in the vicinity of the State House and on the route to be surveyed this present season for a canal to unite the waters of the Kennebec at Augusta and Norridgewock.

N. B. A new Bolt will be ready to run the present week which will make the grist mill in good order for work.  
Augusta, June 29, 1828.

## TIMBER LANDS.

AGREEABLY to the provisions of the resolve of February 24, 1828, "for providing public buildings for the use of the State, and an additional resolve passed February 19th, 1829."

The following Townships and parts of Townships, will be sold at Public Auction, to the highest bidder, at the Land Office, in Bangor, on Tuesday the twentieth day of October next, at 10 o'clock in the forenoon, (subject to the reservation for public uses provided by law) viz:

Township number 2, in the 13th range, west from the monument, according to the plan of Joseph Norris. Township No. 3, in the 7th range, and Township No. 5, in the 4th range, according to Joseph and Joseph C. Norris' plan. Also, Township No. 1, in the 9th range, Township marked A, in the 11th range, and all that part of Township numbered 4, in the 3d range of Townships west of the monument, according to a plan made by Joseph and Joseph C. Norris, which was assigned and set off to the State of Maine, by Commissioners, under the act providing for the separation of Maine from Massachusetts.  
DANIEL ROSE, Land Agent.  
July 3, 1829. 28-18

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of all and singular the goods and estate of STEPHEN JEWETT, late of Gardiner, in the County of Kennebec, Esquire, deceased, intestate, and has undertaken that trust by giving bonds as the law directs.—All persons, therefore, having demands against the estate of said deceased, are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to  
W. H. JEWETT, Administrator.  
Gardiner, June 30, 1829.

## LAST CALL,

ON THE DELINQUENT PROPRIETORS OF NORTH TURNER BRIDGE.

PUBLIC NOTICE is hereby given, that a balance remains due on each of the following shares in the North Turner Bridge, upon some of the installments which have been legally assessed on said shares, viz: No. 6, 7, 8, 9, 10, 78, 79, 14, 16, 17, 22, 23, 66, 67, 24, 29, 46, 47, 49, 50, 51, 48, 59, 61, 62, 70, 80, 84, 85, 93, 118, 119, 120, 121; and that unless all such deficiencies are paid into me before that time, I shall actually expose and sell at public auction, on Saturday the 15th day of August next, at 1 o'clock, P. M. at the Toll house of said Proprietors, all such delinquent shares, for the purpose of raising such deficiencies, with incidental costs.

AARON SOULE, } Treas. of N. Turner  
North Turner, June 24, 1829. } Bridge Company.

## NOTICE.

THE Subscriber would inform the inhabitants of Gardiner and vicinity, that he has opened a shop opposite the Gardiner Hotel, where he will clean Ladies' and Gentlemen's CLOTHES in a neat manner.

COLORING—Bonnets, Crapes, Silks, and Broadcloths of all kinds.

Constantly on hand and for sale, second hand clothes of every description.

Also—SHOES & BOOTS cleaned.  
D. JOHNSON.

Gardiner, July 11, 1829.

N. B.—Satisfaction will be given or no pay.

## THE NEW HYMN BOOK,

DESIGNED for Universalist Societies, compiled by SEBASTIAN & RUSSELL STREETER, for sale at the Gardiner Bookstore by P. SHELTON. July 6.

## INSURANCE AGAINST FIRE.

THE Subscriber, Agent of Manufacturers' Insurance Company, in Boston, will insure Houses, STORES, MILLS, &c., against loss or damage by Fire. E. F. DEANE.  
Gardiner, Nov. 21, 1828.

the error of being governed by a regard to good looks in his choice, rather than to good sense, a good disposition and good habits.

In selecting a companion, remember, my friend, you are selecting a partner for life. Matrimony should never be entered into lightly. It is the most serious business of a man's whole life. His happiness or misery is literally depending on the choice he makes. In this business, the young need the seriousness and wisdom of age.

Whenever you see a girl who pays more attention to her dress than she does to storing her mind with useful knowledge—let her be as beautiful as Venus—avoid her. Whenever you see one who spends more of her time in gay company than in the kitchen—avoid her; for her steps, light as they may be in the ball room, "take hold on hell." Whenever you see a girl gadding about from house to house, thrusting herself into company—particularly into that of young men on improper occasions—avoid her.

Whenever you see one with mouth than ears, whose tongue is nimble in talking about the affairs of neighbors than are her fingers in making bread and puddings—avoid her. A tattler, a gadder, a moving bundle of silk, will never make an agreeable companion. Look beyond a delicate skin, a fashionable dress, gay looks and a flippant tongue. Observe her "at home." Is she industrious in doing something useful? Is she neat? fine girls out doors are sometimes slats within. Is she modest? Is she prudent? Can she sew, knit, spin, wash, cook? Can she converse with good sense, and does she treat all around her with kindness? No matter then whether her parents are rich or poor, or whether she is accounted "beautiful" or not; she will make a safe and a valuable companion.—Real beauty lies not in the skin. It is a property of the mind.

I repeat, in choosing a wife, you are selecting a companion for life. You are putting it in her power to make you happy or miserable. If a man cannot find happiness at home, he can find it nowhere; and it depends greatly upon the wife whether his home is a place of happiness or not. How important then to you and all other young men is it, that a thorough examination be previously had in reference to a female's qualifications to discharge suitably the duties of wife and of mother! A peevish, petulant, unaccommodating, ill natured wife is worse than seven furies.—And a woman that has not acquired habits of kindness, prudence, neatness, modesty and general virtue, should be left to die old maid; no man ought to be cursed being obliged to pass his life with and support her. Beside, a wife should submit with readiness to the reasonable wishes of her husband. Some wives seem to think it a sacrifice of their independence to do anything in accordance with their husband's desires. Hard feelings follow, and then hard words may come. After this, home will prove any thing but a place of peace and domestic joy.

Be not in haste to marry, nor, on the other hand, if you design ever to enter the connubial state, defer not the business too long; unless you are not in a situation to support a family, in which case you cannot indeed defer it too long. Make your choice in reference to the good sense, decent education, industrious habits, mild and obliging disposition, sincere affection and faithfulness of the female, and you will obtain a crown worth more than that on every Monarch's head. Without these substantial qualifications you will obtain—what will make your life a life of uneasiness and unavailing repentance.

VERUS.

## NOTICES.

Rev. John F. Myers, a Universalist clergyman of the city of New-York, will preach in the Court House, Augusta, next Sabbath. He also expects to deliver a Lecture in Bath on Tuesday evening next; another in Brunswick on Wednesday evening, and another in Freeport on Thursday evening following.

The Editor has an appointment to preach next Sabbath in the school house in the lower part of this town on the Brunswick road.

Capt. DAVID BUCKMINSTER, of Saco, and CHARLES QUIMBY, of Saccarappa, are appointed Agents for this paper.

## TO CORRESPONDENTS.

Br. Streeter will accept our thanks for the original sermon he has sent us. We shall give it a place as soon as possible. A "Friend to sound reason" is received. Why have we not yet received any of the Essays from our medical friend, promised us sometime since?

"All will bear in mind this sacred principle, that, though the will of the majority is, in all cases, to prevail, that will, to be rightful, must be reasonable—that the minority possess their equal rights, which equal laws must protect, and to violate would be oppression. Let us, then, fellow citizens, unite with one heart and one mind. Let us restore to the social intercourse that harmony and affection, without which, liberty, and even life itself are but dreary things. And let us reflect, that, having banished from our hand that religious intolerance, under which mankind so long bled and suffered, we have yet gained little if we countenance a political intolerance, as despotic, as wicked, and capable of as bitter and bloody persecutions."—Jefferson's Inaug. Speech.



## POETRY.

[For the Christian Intelligencer.]

## MUSIC.

Hark! from yonder distant mansion,  
The gentle notes of music roll;  
And on the evening's playful zephyr,  
Is wafted to my fainting soul.

Now like incense up it rises,  
And echoes through the cheerless night;  
Through the trackless air it warbles,  
I sit and listen with delight.

Now the lute with voices blending,  
Fanned by summer's evening gale  
O'er the distant rippling waters,  
Lighted by the moon-beam pale.

Oh it fills my breast with rapture,  
And inspires my heart with praise;  
Listen to the heaven-like choir,  
And your songs of pleasure raise.

Hark! it ceases, but its echo,  
Fondly lingers o'er the dell;  
And with low and trembling accents,  
Gently whispers, 'fare thee well.'

N. C. F.

## TO THE SEA.

Grant me thy company thou solemn sea!  
Earth speaks of man,—her trimly, trellis'd walks,  
Her groves, her gardens, and her gorgeous domes.  
All speak of man.

—But thou dost speak of God,—thou holy sea!  
Thou wonder-working, mortal-mocking One.  
Alone upon thy shore, I rove, and count  
The crested billows in their ceaseless play;  
And when dense darkness shrouds thy awful face,  
I listen to thy voice, and bow me down  
In all my nothingness to Him whose eye  
Beholds thy congregated world of waves  
But as a noteless dew-drop.

Mrs. Sigourney.

## MISCELLANY.

We find the following as an editorial article in the *N. H. Observer* of last week. We publish it not only that our readers may see what can be said against the argument of *Br. Wood's* Sermon, but to let him see it, presuming he might wish to reply to it.

If the insinuation in the last paragraph originates in ignorance, the editor deserves pity; if in a disposition to calumniate, something more severe.

**Danger.** A sermon delivered by Jacob Wood, before the Maine Convention of Universalists, from Matt. xv. 13.—“Every plant which my heavenly Father hath not planted, shall be rooted up”—contains the following remarkable passage:—

“Among other things, it will be confessed, that false doctrines are included.” “And here, my friends, you will bear in mind, that my remarks are not designed to call in question the sincerity, piety, or goodness of those who may profess these doctrines; but simply to show you that I view them to be false, and that they will eventually be rooted up. I claim it as a right in common with other men, to expose what I esteem to be erroneous. Those who differ from me, think that my creed is erroneous, and finally will be rooted up, or be destroyed. And have I not an equal right to think so of their creeds? And, is it not my duty as a professed public teacher, to point out their errors, and warn people of their danger?”

**Danger?** of what? of everlasting punishment? the writer of the sermon does not believe it. Danger of continuing in sin and error? He says they “shall come to an end—be completely destroyed.” What, then, is the danger, against which, this writer feels it his duty to warn his readers?

From the remainder of the sermon, we infer, that the only danger which he apprehends, is, that people should believe a set of terrible doctrines which he paints out in terrible colors, and calls Calvinism. We may misapprehend his meaning, but in the simplicity of our heart, we can affix no other to his language.

The danger, and all the danger against which he warns us, is, that we should torment ourselves and trouble our neighbors, with the fear that if we are wicked in this world, we shall be miserable in the world to come—whereas, we shall soon be agreeably disappointed to find it all a mistake, and shall be, at once and forever, perfectly happy.

Taking all this for truth, the anxious man is the only one really miserable; because he torments himself with false fears and groundless apprehensions. The thoughtless and secure in sin, can hardly be said, on this ground, to be in danger. They are certainly in no special danger of believing those doctrines so much abhorred by the sermonizer. And, from all other dangers to which we might think them exposed, the sermon relieves them as follows:

“We see around us many of our fellow-creatures who appear to have no reverence for God and religion at all. They profane his exalted and venerable name, without fear or shame; they neglect his worship, disobey his laws and treat the solemn concerns of eternity, as beneath their notice. Now, it is for our consolation to be assured, that the rude and destructive plant of sin, from which all this degrading conduct proceeds, shall eventually be rooted up. Yes, it is a sober and glorious fact, that those whom we now see so vain, careless and impious, will be brought to their true senses, feel their obligations, repent of their folly, and cheerfully unite in the praise and glory of God. So certain as our text is true, so sure is this to be the final result.”

This does not look like great danger.

But there is another class of persons to whom allusion is made in our first extract from the sermon, of whom we mean to say something; namely, those whose “sincerity, piety or goodness” is not questioned, but who yet believe the doctrines condemned as false. These sincere, pious, good people, must be happy in this life; for, we take it our author will no more question the happiness, than the goodness of those, who think their sins forgiven, and their heart renewed, and their spirit changed into the same spirit which dwelt in the blessed Saviour. Suppose they are, as the sermon intimates, in error about the doctrines; what harm can come to them? They indulge hopes of future happiness, and these hopes cheer them here below. And what if the ground of their hope shall be found after death, to be a false one?—the hope itself, (universalism being true,) shall be fully realized.

The sincere, pious, good man, then, is in no danger. Blessed be the Lord that it is so. Though he be under some slight mistake as to doctrine, if his heart be right with God, he is safe. God will keep him and take care of him.

But there is danger! “and is it not my duty” to warn the people, of it? Yes.—There is danger lest we make shipwreck of faith, and lose our souls. There is great danger, at this day, that we may embrace doctrines that our heavenly Father will root up;—that we embrace the notion that there is no danger to be feared, worse than a temporary belief, in this life, of an uncomfortable doctrine, which will give way at death, to glory and immortality. We repeat it, there is danger lest we quiet our consciences with this delusion, till death calls our souls to the Judgement seat of Christ, and we are bid to “Depart!”

We are in danger! Satan clothes himself as an angel of light, as a preacher of the Gospel. He puts it into the hearts of some men to deceive others. He says *he shall not surely die.* He calms the fears of sinners, and too often succeeds in leading them willing captives, and drowning their souls in destruction and perdition.

## EXCELLENT RULES.

The following rules, from the private papers of Dr. West, were, according to his memorandum, thrown together, as general way marks in the journey of life.—They were advantageous to him, and, while they exhibit an honorable testimony to moral worth, may be useful to others:—“Never to ridicule sacred things, or what others may esteem such, however absurd they may appear to be. Never show levity where the people are professedly engaged in worship. Never to resent a supposed injury, till I know the views and motives of the author of it. Nor on any occasion to retaliate. Never to judge a person's character by external appearances. Always to take the part of an absent person, who is censured in company, so far as truth and propriety will allow. Never to think the worse of another on account of his differing from me in political or religious opinions. Never to dispute if I can fairly avoid it. Not to dispute with an old man more than seventy years of age; nor with a woman; nor with an enthusiast. Not to affect to be witty, or to jest, so as to wound the feelings of another. To say as little as possible of myself and those who are near to me. To aim at cheerfulness, without levity. Not to obtrude my advice unasked. Never to court the favor of the rich, by flattering their vanity and their vices. To respect virtue though clothed in rags. To speak with calmness and consideration on all occasions; especially in circumstances which tend to irritate. Frequently to review my conduct and note my failings. On all occasions to have in prospect the end of life and a future state. Not to flatter myself that I can act up to these rules, however honestly I may aim at it.”

## EXCELLENCE OF RELIGION.

The following paragraph is credited to Sir Humphrey Davy, in one of the *Liverpool papers*. The *Boston Courier* in quoting it says, “The author is one of the most celebrated of living philosophers; and it must be gratifying to the humble classes of Christians to perceive one so rich in talents, accomplishments and the pride of learning, paying so eloquent a tribute to that religion which is their all.”

Christian Register.

I envy no quality of the mind or intellect in others; not genius, power, wit or fancy; but if I could choose what would be most delightful, and I believe most useful to me, I should prefer a firm religious belief to every other blessing, for it makes life a discipline of goodness—creates new hopes, when all earthly hopes vanish; and throws over the decay, the destruction of existence, the most gorgeous of all lights; awakens life in death, and from corruption and decay calls up beauty and divinity: makes an instrument of torture and of shame the ladder of ascent to paradise; and far above all combinations of earthly hopes, calls up the most delightful visions of pines and amaranths, the gardens of the blest, the security of everlasting joys, where the sensualist and sceptic view only gloom, decay, annihilation, and despair!

**More hints to People of moderate fortune.** If you are about to furnish a house do not spend all your money, be it much or little. Do not let the beauty of this thing and the cheapness of that tempt you to buy unnecessary articles. Doctor Franklin's

maxim was a wise one—“Nothing is cheap which we do not want.”

Buy merely what is absolutely necessary, and let experience of your wants and your means dictate what shall be afterwards obtained. If you spend all at first, you will find you have bought many things you do not want, omitted many you do want. Begin cautiously. As riches increase, it is easy to increase in hospitality and splendor; but it is always painful and inconvenient to decrease. After all, these things are viewed in their proper light by the judicious and respectable. Neatness, tastefulness and good sense may be shown in the management of a small household, and the arrangement of little furniture as well as upon a larger scale. The consideration gained by living beyond one's income is not actually worth the trouble it costs. The glare there is about such false and wicked parade is deceptive; it does not in fact procure valuable friends, or extensive influence. More than that, it is wrong—morally wrong, so far as the individual is concerned; and injurious beyond calculation to the interest of our country. To what are the increasing beggary and discouraged exertion of the present day owing? A multitude of causes no doubt tend to increase the evil; but the root of the whole matter is the extravagance of all classes of people! We never shall be prosperous till we have sufficient moral courage to make pride and vanity yield to the dictates of honesty and economy! Let women aid in the needed reformation.—Let their husbands and fathers see them happy without finery; and if these friends have (as is often the case) a foolish pride in seeing them decorated, let them silently and gradually check this feeling by showing that they have better means of commanding respect. Let the exertion of ingenuity, economy, and neatness, prove that good taste and gentility are attainable without great expense.

Mass. Journal.

About one hundred years ago, there lived in Massachusetts, a clergyman, who had a respectable neighbor belonging to his parish, who was notoriously addicted to lying; not from any malicious or pecuniary purpose, but from a perverse habit. The parson was every day grieved by the evil example of his neighbor.—The parson was Capt. Clark, a friend of the parson's in all temporal matters and a man useful in the parish. But as his evil example was a source of much anxiety to the parson; he was determined to preach a sermon especially for the occasion. Accordingly he took his text—“Lie not one to another.” He expatiated on the folly, the wickedness and evil example of lying, in such a pointed manner, that nearly every person present thought the parson was aiming at the captain—meeting being done, some one said to the captain, what did you think of the sermon.—He replied, excellent. But I could not, for my life, keep my eyes off from old Mother Symington, thinking how she must feel, for the parson certainly meant her.

## PRAY RETURN THESE BOOKS!

THE following odd volumes are missing,—and many of them have been a long time missing—from P. Sheldon's Circulating Library.—Whoever may have either of them in possession—and whoever may chance to see either of them will confer a favor on the owner by returning the same. If any person may have had in possession, one or more of them, so long as to claim thereby a title, he will oblige the subscriber by calling for the rest of the set—as he is tired with seeing odd books lying about, that are of no use to any one.

Several complete works are also missing, which the subscriber would like very well to see returned.

## Missing Odd Volumes, viz.

Junius, octavo edition, 1st volume.  
Hope Leslie, 1st volume.  
Traits of Nature, 1st volume.  
Varieties of Life, 1st volume.  
Perils of Women, 1st volume.  
Yorktown, 1st volume.  
Charlemagne, 1st volume.  
Waverly, 1st volume.  
Tales of my Landlord, 3d series, 1st vol.  
Flirtation, 1st volume.  
Herbert Lacy, 1st volume.  
Woodstock, 2d volume.  
Felix Alvarez, 1st volume.  
Zillah, 1st volume.  
Cobbett's years Residence, 2d and 3d vols.  
Guy Mannering, 2d volume.  
Discipline, 2d volume.

P. SHELDON.

July 6.

## TAILORING BUSINESS.

THE Subscriber would inform his friends and the public, that he has opened a Shop in the *Old Masonic Hall*, over Messrs. Shaw & Perkins' Store, in *Gardiner*, where he intends carrying on his trade. He believes that such is his experience, he shall be able to CUT and MAKE CLOTHES of every description in a style superior to that of any other establishment in the village; and his terms will be as reasonable as any in the State.

All work will be executed at short notice, and every favor gratefully acknowledged.

N. B. UNIFORMS, of any description, made after the latest fashions.—All applications for CUTTING attended to immediately.  
ROBERT WILLIAMSON.  
*Gardiner, June 12, 1829.*

## MR. DODS' SERMON.

JUST RECEIVED, and for sale at this Office, and by the Editor in *Augusta*, A Sermon delivered in the Court-House, *Bangor*, Wednesday evening, Feb. 25, 1829, by Rev. John B. Dods, Pastor of the Universalist Church and Societies in Union and Thomaston. Second edition. Text, Matt. xxvii. 50, 51. Price 12 1-2 cts.

PROSPECTUS  
Of a Religious Newspaper, to be called  
THE PROTESTANT,  
AND ECLECTIC REVIEW.

“And thinkest thou this, O man, that judgest them which do as thou doest, and dost the same, that thou shalt escape the judgement of God.” SAINT PAUL.

“Si quis Opprobriis dignum laceraverit, integer ipse; Solvatur risu tabula; tu missus abibis.” HORACE.

No maxim can be more strictly true, than that the mental capacity always enlarges with its acquisitions; that the greater the expansion of the intellect, the more disposed it is to receive, with eagerness, such nourishment as tends to enrich its already accumulated treasures; and in some measure, thus to satisfy the unbounded ambition of the immortal mind. Our astonishment then is not excited, when, in casting a glance around us in the world, we find the enlightened part of mankind, especially, engaged in forwarding “the march of intellect.” It does not excite our surprise to find the savans of Europe and America engaged in investigating science; giving a useful direction to their great and capacious minds; and by their learned and successful labors, bestowing on man whatever can contribute to his mental enlargement.

But if this be true as regards knowledge, generally, it is eminently so, as respects the Philosophy of Religion, that germ of all this mighty superstructure which has of late roused the greatest attention, calling forth the efforts of some of the master spirits of the age; and it must be acknowledged that this is the all-powerful momentum which will stimulate and give direction to the energies of men, and sustain their destinies, as free agents, both mentally and politically, amid all the conflicts which may yet await them before the consummation of the golden age of Liberty.

It is under this impression that the subscribers propose to publish a Religious Newspaper in *Augusta*, to be called the “THE PROTESTANT, AND ECLECTIC REVIEW.”

The Publishers, in submitting their proposals to the public, are not desirous of making large promises and flaming professions of what they mean to do; but would rather that the character of the paper should be left to be its own panegyrist. They think it due, however, to the friends of liberal Christianity to state, that they have committed the charge of its Editorial labors to a gentleman deeply imbued with the principles of the Reformation, who acknowledges no master but Christ, and no guide but the written word; and whose Intellectual and Professional reputation will be an ample guarantee for the character of the proposed publication.

This paper, then, will be devoted to the dissemination of liberal Christian principles and feelings. Its columns will be open to original compositions on controverted points of Theology; Essays, moral and religious; appropriate pieces of poetry, either original or selected, and communications, of any description, if written in a becoming spirit, and having for their object the melioration of the condition of mankind. Due attention will be paid to the insertion of Domestic and Foreign Religious Intelligence. Original Reviews of New Publications, especially those of a select kind, together with short notices of forthcoming works, will occupy a prominent place in the paper. It is intended, also, that it shall have what may be termed its secular department, containing a summary of the Foreign and Domestic News of the period intervening between the days of publication, with occasional glances at the political state of the world, and especially that of Europe. This part of the paper will carefully record the inventions of the Artist who bridges the labor of the industrious, and makes additions to the wealth of nations; the observations of the Astronomer, who, not only delights and instructs us with his discoveries, but affords greater facilities to the commerce of the world; and the investigations of the Philosopher of Nature, who by his unwearied assiduity contributes so largely to the common stock of useful information.

In short, whatever can minister to the information, and tend to infuse charitable feelings and a spirit of gentleness into the minds of our fellow mortals; whatever can make them wiser, and better, and consequently happier in time and through eternity, it shall be the study of those engaged in conducting the publication to contribute.

In lifting our feeble voice in opposing Ecclesiastical domination, from whatever quarter, or in whatever form it may appear; in censuring the unsocial temper displayed by some parties in the church in the present day; and in keeping no terms whatever with ungodliness in the various shapes which the many-headed monster assumes; we shall endeavor to do so, with a due regard to the lesson taught us in the mottoes which we have chosen; but the public may be assured that we shall be found at our post, and that no consideration shall induce us to compromise our integrity as Christian Observers.

The Publishers believe that the present is the time to present to the American public, and more particularly, to the citizens of Maine and the adjoining states, a work of the nature which they have just projected. They firmly believe that it is much wanted in this region; and in the full persuasion that the public encouragement will bear them out in their anticipations, they have resolved to make preparations for issuing the first number on the morning of the first Saturday of September next, to be continued once a fortnight, on Saturday, until the amount of patronage shall authorize them to publish it every week. In the meantime they propose to print it on a Demy size sheet, of good paper, folded in the quarto form, at the reasonable price of a dollar and a half, or if paid in advance, a dollar and a quarter per annum.

EATON &amp; SEVERANCE.

Augusta, Me. July 1829.

## SMITH'S NEW ARITHMETIC.

JUST published, the third edition of Smith's Practical and Mental Arithmetic, new edition, with very great improvements, and accompanied by CUBICAL BLOCKS, for the illustration of the Cube Root. This work now forms a complete system, and may safely be pronounced superior to any work of the kind ever before published, for common schools. It is, besides, the cheapest work of the kind published.

For sale by P. SHELDON

## COPARTNERSHIP FORMED.

THE Subscribers would inform the public, that they have recently purchased the ESTABLISHMENT formerly occupied by CALVIN WING, Machinist & Brass Founder, where they will carry on the above business in all its various branches, under the firm of

PERKINS, NOYES, &amp; CO.

They will keep on hand ready for delivery at very short notice,

CARDING MACHINES & PICKERS;  
SHEARING & KNAPPING

MACHINES;

PAPER MILL, GRIST MILL, OIL MILL  
CLOTHIERS, and all other kinds of

SCREWS.

Which will be furnished as low as can be had in New England. Also—Any kind of Iron Turning, of any size or dimensions done at short notice.

They having had a number of years experience in the above business, and having also engaged some of the first rate workmen, they feel confident that they shall be able to give general satisfaction to those who may favor them with their custom.

Wm. C. PERKINS,  
JOSIAH NOYES,  
MANTHANO NOYES,  
CALEB B. BURNAP.

Gardiner, May 20, 1829.

33- The Publishers of the *Portland Advertiser* and *Bangor Register* are requested to insert the above notice six months, and forward their bills to this office.

## DR. DAVENPORT'S BILIOUS PILLS.

FOR the time these Pills have been offered to the public, the sale of them has exceeded the most sanguine expectations of the proprietor, which may be fairly considered an acknowledgement of their many virtues.

They are very justly esteemed for their mild and safe operation as a cathartic in all cases where one is necessary.—They are a safe and sovereign remedy in all bilious fevers, pains in the head, stomach and bowels, indigestion, loss of appetite, dizziness, worms, and bilious cholice—they are likewise an antidote against infectious diseases, removing obstructions of every kind by dissolving and discharging the morbid matter, helping digestion, restoring a lost appetite—a sure relief for costive habits. They are so accommodated to all seasons and hours, that they may be taken in summer or winter, at any time of the day, without regard to diet or hindrance of business. Their operation is gentle and effectual, that by experience they are found to excel any other physic heretofore offered to the public.

Certificate from the Hon. P. Allen.

MR. DANIELL.—Sir: Having made use of various kinds of Pills in my family, I hesitate not to say that Dr. Davenport's Pills are the best family medicine I have ever used.  
*Pittsfield, Mass. Nov. 1828.*

DAVENPORT'S  
CELEBRATED EYE WATER,  
which has been used with great success.WHEATON'S  
ITCH OINTMENT.

This noted OINTMENT has been too long in use, & its character too well established to need any recommendation. It is also ascertained to be a valuable article for the Sals Rheum and chilblains.—Price 37 1-2.

—ALSO—  
WHEATON'S well known JAUNDICE BITTERS, which are so eminently useful in removing all Jaundice and Bilious complaints.

A fresh supply just received and for sale in *Gardiner*, by J. Bowser and J. B. Walton; in *Hallowell*, by B. Wales, Robinson & Page and Whittier & Hinkley; in *Waterville*, by D. Cook and J. Alden; in *Norridgewock*, by S. Sylvester, Amos D. Stewart, Jr., and by the Druggists in *Salem*, *Portland* and *Boston*.  
March 3, 1829. coply—11.

## CHEAP ROOM PAPERS.

P. SHELDON has recently received a new supply of Room Papers and Borders—some as low as twenty cents a roll—and from that price to a dollar—making in the whole an uncommonly good assortment.

Also—A variety of handsome Fire Board patterns—cheap.  
*Gardiner, June 17.*

## BALLOU'S

## HISTORY OF UNIVERSALISM.

JUST received, and for sale by P. Sheldon, in *Gardiner*, and Wm. A. Drew, in *Augusta*, the Ancient History of Universalism, from the time of the Apostles, to its condemnation in the fifth general council, A. D. 553. With an appendix, tracing the doctrine down to the era of the Reformation—by Hosea Ballou, 2d. Price—bound in sheep \$1 20 cts.

Gardiner, May 1.

## NEW TESTAMENT LEXICON.

JUST received and for sale by P. Sheldon, a GREEK LEXICON, adapted to the New Testament, with English Definitions, by Rev. S. C. Loveland, price \$1 25. “The design of this work,” says the author, “is to facilitate the study of the New Testament in its original language, and to render it the more accessible to my fellow citizens. It presents them the explanation of those words that speak the treasures of divine inspiration, in their native tongue.”  
*Gardiner, April 23.*

## TERMS.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

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